

The Boston Osteopath.

VOL. I.

BOSTON, JUNE, 1898.

No. 6.

The Last Decade of Osteopathy.

"In words as fashions the same rule will hold,
Alike fantastic if too new or old.
Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

The above rule is not applicable to words and fashions alone, but to almost everything. The man who takes up with every new party makes himself an unreliable politician; the man who gives up old friends for new ones, will soon learn that he has no true friends, and the man who is continually trying every new method of healing diseases, and purchasing every nostrum that travelling quacks sell, or is advertised, soon robs himself of what health he has remaining.

The other extreme of this idea are those who are too stubborn to advance with the world. They never change, never accept anything that is new. The man who belongs to the same political party his father and grandfather did, and can give no better reason than that it is the party of his forefathers, is not a reliable politician; the man who will claim a man for a friend after he has proven that he is not, is silly; and the man who still goes on in the same old way of doctoring with "yarbs" and bleeding his patients as was done one hundred years ago, is a back number in the science of healing.

While the general public could not be blamed for refusing to ac-

cept Osteopathy twenty years ago when it was almost wholly unknown, yet after it had established so much by positive proof, one may be classed as stubborn who refuses to accept the facts. The last decade of Osteopathy has been eventful. Ten years ago there was not more than three or four Osteopaths in the world, and perhaps but one who thoroughly comprehended the science. Ten years ago Dr. A. T. Still was yet an itinerant Osteopath wandering from town to town, sometimes gratefully received but more often made the butt of ridicule by the people who thought themselves wise, but were in reality most ignorant. He kept on in the even tenor of his way, paying no attention to the slurs and sneers of those who sought to ridicule him but ever working to the one great point which was the development of his new science.

Ten years ago Osteopathy was wholly unknown to the general public. Only a limited number of people knew of Dr. A. T. Still and these perhaps had little conception of the manner in which he performed his wonderful cures. Those who received such great benefit from his new art of healing without medicine, perhaps understood as little of the science as those who had never seen or known him to

relieve pain. Up to this time Dr. Still had kept his discovery a secret. He was not prepared to make his announcement to the world, nor was the world ready to receive it. No wonder the ignorant attributed to him some supernatural power by which he performed such miraculous cures.

About 1890 the doctor and his sons who were aiding him found that their business was growing to such proportions, that they had all they could do at home, without travelling from town to town. From the early seventies the doctor had made his home in Kirksville, but all the while was a wanderer, relieving distress and making hearts glad. As a rule the wandering doctor is a quack, and many came to look upon the healer in that light. Results, however, were abundant to prove that he was not. Blind men were made to see, lame to walk, the ears of the deaf were unstopped, and a thousand miraculous cures performed.

Meanwhile his fame was spreading all over the country. Those who had friends and relatives cured, were told of the marvels that had been performed, and unconsciously became heralders for the glory of Osteopathy. At first the old rule that a prophet hath honor save in his own country, applied to Dr. Still, but when he finally found himself overwhelmed with patients, he began to reap the reward for which he had labored so long and so faithfully. There was no more wandering, no more seeking after patients, no more begging people to believe the truth, for reason had opened the eyes of the most intelligent, and all saw as they had never seen before. The doctor and his sons, with two or more, began to practice regularly in Kirksville. The residence of the doctor (where he still lives) was at first the hospital and School of Osteopathy. The cripples could be seen in fair

weather, sitting among the shade trees about the house, with Dr. Still in their midst, talking with them. I often passed the house in those days, and it was pleasant music to one's ears to hear the laughter of the afflicted at some of the doctor's jokes, which seemed to drive away their care. His heart was always young, always tender, no man ever sympathized with the afflicted or bereaved more than he.

At last the old home became too small to accommodate the ever increasing business and a one-story house was built on the site of the present infirmary and college building. The new science was then baptized, and named, and the American School of Osteopathy opened for instructing all who desired to learn the new science.

“What is Osteopathy?” This question was no doubt asked ten thousand times during those days of ignorance of the science. It was supposed from its name to deal exclusively with diseases of the bones, and its advocates were erroneously called bone doctors. But the more people guessed, the farther they were from the real truth. It requires years of study to know what Osteopathy really is. The story has been told o'er and o'er again, how the public ridiculed the idea of the doctor erecting so large a building when he constructed his first infirmary. Building after building has been added, while the continual cry is for more room.

All this has been done in the last ten years. Ten years ago the science did not have legal recognition in a single State in the Union. Now it has been legalized by decisions of courts or by legislative acts in a dozen States. Ten years ago Osteopathy was an experiment tried upon the poor and lowly; to-day it is the acknowledged system of healing governors, senators, statesmen, ministers, the wealthy and the learned. Ten years ago the

founder of the science was a wandering doctor, poor, uninfluential and unknown. Today he is well-to-do, his name blessed by countless thousands who have been benefited by him and his method. It may be impossible to tell how many patients have been cured, helped, or had their lives saved by means of Osteopathic treatment. Ten years ago those sounding the praises of Osteopathy did not exceed twenty-five. In the last decade the city of Kirksville, the cradle in which the infant Osteopathy was rocked, has grown from an insignificant village to a city of between eight and ten thousand. At the beginning of the last decade, there were not one per cent. of the inhabitants of the town who took Osteopathic treatment. Today perhaps fifty per cent. in the city are doctored by Osteopaths. If a science can grow in one spot in ten years so as to completely overcome the prejudices against it, and gain more than fifty per cent., what is there to prevent it from overcoming the remainder of the world. The A. T. Still infirmary employs about fifteen operators who have about seventy-five assistants. These practice not only in the infirmary, but all over the city, and even in the country, wherever medical doctors go. * * * * The knowledge and confidence in the science spreads with the number of graduates turned out, so that no one need ever fear that there will be no room. The constant demand for operators has caused many to go out before they were prepared, but every effort is now being made that no more such mistakes shall occur. No science ever had a more hopeful outlook. The student of Osteopathy has brighter prospects before him than the student of any other profession. There is a rich reward for all who will labor faithfully, to win the prize. Do not be contented with any cheap school of six, nine or even twelve months,

for it will unfit you for effective service. There is no royal road to an Ostopathic education. It must come after close application of years, for he who would wear the golden spurs must fairly win them. Whatever is worth doing, is worth doing well. This will apply to Osteopathy more than any other science. Osteopathy is honorable, if one is what he pretends to be, but a quack Osteopath is as degraded as a quack doctor. Be the very best, and to be the best attend the best schools for instruction, and you will never regret that you devoted your time and money to learn it.—*Journal of Osteopathy*.

Rheumatism.

EDITOR OF THE BOSTON OSTEOPATH :

In reply to yours requesting an article relative to kidney and rheumatic cases, I submit a few I have treated which I think will convince those afflicted with these troublesome conditions.

One is judged, or should be, by the result of his labors. I have effected many cures that were supposed to be incurable and feel justly gratified in speaking of them that others may be influenced to seek relief by this science of ours, that proves itself to be just what we claim for it.

There are incurable cases, but all can be benefited by Osteopathy. Ninety per cent of all undertaken can be cured permanently.

CASE I.—Lady 60 years of age, suffered for years from rheumatism, was able to get only temporary relief from M. D's. Had a very severe attack of rheumatic fever, suffered intensely, could scarcely lie down, stand up, or sit. I was called and gave relief from the first; after three treatments was able to do her own housework, and was entirely cured by a course of treatment.

CASE 2.—Man 56 years of age, very fleshy, afflicted with inflammatory rheumatism for twelve years. Taken with a severe attack; could not move or be moved and had to be fed by an attendant. After two treatments fed himself, and after five treatments walked up town; was cured in one month and has had no return of the trouble. Treatment was given two years ago.

CASE 3.—Woman 50 years of age. Had rheumatism several years, became helpless but recovered strength in all but one arm, which was left paralyzed. Cured in one month's treatment.

CASE 4.—Woman 55 years of age. Had been afflicted by kidney trouble for fifteen years. Prescriptions and patent medicines did no good. Cured by Osteopathic treatment in one month.

Yours in the cause,
O. C. PAYNE, D. O.

April 25, 1898.

How to Drink Water.

There are few people, we think, who thoroughly realize the value of water as a beverage, or who know how to obtain the greatest advantage from it. The effects produced by the drinking of water, as pointed out a week or two ago by our excellent contemporary, *Health*, vary with the manner in which it is drunk. If, for instance, a pint of cold water be swallowed at a large draught, or if it be taken in two portions with a short interval between, certain definite results follow, effects which differ from those which would have resulted from the same quantity taken by sipping. Sipping is a powerful stimulant to the circulation, a thing which ordinary drinking is not. During the act of sipping the action of the nerve which slows the beats of the heart is abolished, and as a consequence that organ contracts

more rapidly, the pulse beats more quickly, and the circulation in various parts of the body is increased. In addition to this, we find that the pressure under which the bile is secreted is raised by the sipping of fluid. And here is a point which might well be noted by our readers: A glass of cold water sipped slowly, will produce greater acceleration of the pulse for a time than will a glass of wine or spirits taken at a draught. In this connection it might not be out of place to mention that sipping cold water will often allay the craving for alcohol in those who have been in the habit of taking too much of it, and who may be endeavoring to reform, the effect being probably due to the stimulant action of the sipping.—*People's Health Journal*

Drug Therapy a Baseless Dream.

In what he calls "Retort Courteous," the editor of the *Eclectic Medical Gleaner* makes some very emphatic statements in answering a criticism, and the retort is such sound common-sense that we hope it may be read by not only every physician in America but by every other person who has ever tasted, or ever expects to taste medicine.

In order that the facts stated may be widely read, we quote the substance of part of it:

"You, in common with thousands of unreasoning practitioners, are not capable of discriminating between food and medicine. Doctor, put this down as a fundamental fact: *No medicine is assimilated*. If you give something which you call a medicine, and it adds itself to some tissue, then it turned out to be a food and not a medicine. Four-fifths of the high dilutionists, and a good many eclectics, practice under the insane hypothesis that medicine is assimilated. Who does

not know that almost all physicians, of whatever school, give such agents as iron, phosphorus, etc., under the delusion that they will be assimilated, and supply a lack? Under this ankle-deep philosophy the lack of a systematic element constitutes the disease. Thus, in most anemias there is a lack of hemoglobin. The ankle-deep philosopher reasons thus: 'We will supply this lack (which is the disease) and presto, the disease will vanish.' Then he orders his favorite preparation of iron. It may be the tincture of the muriate of iron. If it happens that the primal lesion in the case is susceptible of being shaken up by the acids contained in the preparation, good may result. It is certain that the iron would not be assimilated, for, in this case, this iron-lack depends upon non-assimilation of it even when offered by Nature. This lack of hemoglobin is a proximate, evident *effect*, the *cause* being located in, or behind the assimilative apparatus. If we could directly supply this lack, the cause would still persist, and, of course, the disease would remain in full force. To put your therapeutic pry under this *effect* is to put it under the wrong end of the disease. But this is just what four-fifths of the doctors are doing. There is no direct medicinal lack-supplier; there is no direct medicinal tonic. Medicine does not *import* into the system any vital element. All it does is to create a general or local perturbation, as the legitimate effect of its foreignness. Foods do not do this, unless taken intemperately toward either extreme, and that is why foods do not cure. Note that the systematic disturbance resulting from starvation or gluttony is pathological, not physiological.

"If there is any efficacy in high dilution, the fact depends upon the effects of the dynamization and not upon infinitesimalism. I have for-

gotten how much iron is naturally resident in the system; but suppose it is one drachm. Suppose an anemic girl has lost her iron. Suppose we give her the thirtieth trituration of iron with a view of making good this loss. Suppose we give her a grain at a dose during her waking hours; how long will she have to take it before the loss is supplied? I won't attempt to compute it, but it would take *millions* of years! Too tedious; the patient would get nervous and dissatisfied.

"It is claimed by many that we get the *spirit* of the drug by high attenuation. This contradicts a fundamental principle of physics. We get the spirit (essence) of a substance by compression, not diffusion. How much of the spirit of aconite is there in one hundredth dilution? If it contains even the hint of the shadow of the ghost of its spirit, it would require the infinite mind to apprehend it. The one hundredth dilution of a drug is not intellectually relationable to any infinite thing. It is the unimaginable concrete representative of an incomprehensible idea. In other words, it is nothing that is distinguishable from pure abstraction. It has been called moonshine, but moonlight is grass compared to it. It is about a scientific fact that dynamization adds no permanent principle to a substance which is not descriptively comprehended in the word comminution. There may be a rational excuse for extreme attenuation, but it is not apparent to me, except under the hypothesis, that drug therapy is a baseless dream." — *The New Race.*

J. S. B. Alleyne, M. D., says: "Of all branches of learning, medicine is the most uncertain. Physic is the art of amusing the patient while nature cures the disease."

How Osteopathy Wins in Cancer.

We print below the letter from Mrs. DeLendrecie to the editor of the *Journal of Osteopathy*, giving an account of her experience with Osteopathy. It is such cases as this that has given Osteopathy its present standing in the world. It is by the self-sacrificing efforts of such friends as Mrs. DeLendrecie that Osteopathy receives legal recognition in the various States. The passage of the Osteopathic bill by both houses of the North Dakota Legislature was largely due to her efforts.

If the friends of Osteopathy, those who owe their lives or their health to the science, will give their influence and combined efforts, Osteopathy will be recognized in our own State at an early date.

EDITOR OF THE *Journal of Osteopathy*:

"You ask for the reasons which induced me to seek Osteopathic relief. I will tell you as briefly as possible. In the fall of 1895 a lump appeared on my right breast. Our family physician advised its immediate removal, assuring me that nothing but the knife could remedy the evil, and stating that it would assume a malignant form if not removed without delay. Knowing him to be a fine surgeon, as well as physician, I placed myself in his hands and submitted to an operation whereby my entire breast was removed. It was a great shock to my nervous system, and I had not recovered from it, when the same trouble appeared in my left breast. I had heard meantime of Osteopathy and resolved to try it before again submitting to the knife. However, in September, 1896, I was examined by a specialist in Chicago, who declared that only the knife would remove the trouble, as in the previous case. Instead of submitting to another operation, I went to Kirksville and was completely cured in six weeks time. My own eyes saw and my own eyes felt the obstructions that caused the trouble in both cases, and I know very well that the knife was not necessary in my case. I do not want to be understood as denying the use of the knife, however, for in some cases, I am sure it is necessary to prolong life.

"What I object to is the haste with which it is called into requisition. I never believed in drug medication, but surgery appealed to my reason. I have perfect faith in the integrity of the man and the skill of the surgeon who operated on me. I believe he did

by me as he would have done by his own wife, and if I was in need of surgical aid to day, he of all others, would be my choice to do the work. That, however, does not prevent me from declaring that I was the victim of unnecessary surgery, and I am sure the knife is used ten times when unnecessary to one time when necessary. A surgical operation is a dreadful shock from which I believe the system never fully recovers. Osteopathy has clearly proven its right to recognition in the healing of cases heretofore declared only curable by the knife, and it is only right that its supporters should sustain its claims. I know what it has done for me, and I am now and ever expect to be the firm friend and loyal defender of Osteopathy.

HELEN DELENDRECIE.

"Fargo, N. D., May 23, 1897."

In addition to the above letter we add the following written to the *Northern Osteopath* by this talented woman who has investigated the merits and results of Osteopathy:

"Probably nothing in the healing line ever before caused such a sensation as has Osteopathy during the last few months. Its marvelous successes in the cure of old chronic diseases of long years standing has stamped its importance and compelled recognition even from the most skeptical. It is only about five years since the founder was assured in his own mind that his science was elaborated enough to give to the world, and already three large colleges are endeavoring to meet the demands made upon them by able men and women thrilling with that enthusiasm to acquire knowledge of this great science which it inspires in a far greater degree than any other science can show any record of. And the enthusiasm which this mode of healing has met everywhere is the greatest protest against the domination and tyranny of medicine that could be uttered.

"But this same discussion will recoil in a measure to the temporary disadvantage of Osteopathy. The average invalid forgets the long years he has been a sufferer, the despairing period during which he has swallowed all kinds of medicine without avail, and hurrying off to the Osteopath he expects to be made into a new man in about two weeks. In other words, he expects the supernatural to transpire. This is disappointing and equally unreasonable. Osteopathy lays no claim to supernatural healing, and while many cases of rapid cures border in the minds of the patients on the miraculous, they are simply the results of these same natural laws which govern the cures in the more prolonged cases. Temperament and habit, it is to be presumed, count in Osteopathic treatment as they do in any other.

"The extremist on the one hand, who expects with the utmost confidence, an instantaneous cure, is counterbalanced on the other

by the prejudiced, unreasonable skeptic, who, in the very face of the most unquestionable evidence of its great worth, pronounces Osteopathy a fraud. Fortunately neither can hurt it now. There is not a State in the Union where there is not some able defender of such undoubted integrity, as will command attention to, and recognition of Osteopathy. One is safe in saying there is not a civilized country on the globe where the same conditions do not exist, as during the last few months scientists from all over Europe have visited the Osteopathic institutes now in operation here and in every case have placed themselves on record as astonished at, but perfectly convinced of its great merit.

"The patients of Osteopathic treatment are invariably the incurables (so pronounced) of the physicians of medicine and the large percentage of absolute cures, many of them most incredible, warrant the friends of Osteopathy in saying that the possibilities of the treatment, when directly submitted as a first remedy, would be absolutely limitless.

"But in its unparalleled success thus far, Osteopathy can afford to be patient and above all things tolerant. Intolerance always recoils upon its projector. The intolerance of allopathy towards homeopathy is fresh in the memory of the present generation, and it is this very intolerance that helped homeopathy to impress itself upon the very heart of allopathy, compelling the use of smaller and weaker doses of dangerous drugs. To the great credit of homeopathy it must be said that in the field today it is much more tolerant of any form of healing than is allopathy.

"Let Osteopathy be more tolerant than either, and with the force of its own enthusiasm, it will find and hold its undisputed place at the head of all healing sciences.

HELEN DELENDRECIE."

(*Southern Journal of Osteopathy.*)

Woman in Osteopathy.

Before Osteopathy received its present recognition, its worth was shown me by a circumstance in our family. My father had for years been failing in health. Every remedy seemed to aggravate his disease, and eleven years ago he went to New York, remaining four months under the care of skilled specialists. Without benefit and almost without hope he returned home, soon to be cured by our neighbor, Dr. A. T. Still.

Because of this fact, and many of the cases I have seen brought "back from the jaws of death,"

the science of Osteopathy must be held by me in the deepest respect and gratitude.

During recent years a new department of the practice has been a source of happiness to patients and practitioners. Women, to whom the doors of many occupations are closed, saw here an "open sesame," congenial both to mind and heart. The influence of the old tradition that woman should remain in the home, no matter what the circumstances, has had the effect of debarring her from many occupations, valuable to both herself and community. But when the opportunity was offered her to heal the sick and thereby cheer the disconsolate, her woman's nature responded and "none could say her nay."

As logic has not been limited to the masculine head, women as readily grasp the science of Osteopathy as men and to their knowledge they add the skill and gentleness resulting from sympathetic hearts.

As independence is as much an attribute of woman's nature as man's, she finds in the practice of Osteopathy a new field for self-support, and one by which the world is benefited. There are thousands of women, victims of disease, who will suffer silently rather than consult a man physician. But when they find women understand their cases from study, and perhaps from experience, the mental suffering is gone, for freely they can discuss their afflictions, not only because they hope for relief, but because of the "fellow-feeling which makes us wondrous kind."

If a child is sick, it is woman whose intuition soothes its cries, but when to that intuition is wedded the knowledge and skill of dispelling the ailment, we have the best physician nature has provided.

And for the woman Osteopath? We have shown that this science is

suited both to her mind and heart, that it provides a means of self-support and assistance to others, and it is perhaps less taxing upon the physical system than any other occupation open to them. Here the nervous tension synonomous with the school room does not exist; the long hours of standing, as endured by clerks, or the sedentary confinement of copyists, are not experienced, but the continual gentle exercise and variety produces the health and light spirits so observable in the practitioners of this science.

In heathen lands the field is open for the woman Osteopath? here the ignorant hand of oppression so tyrannizes over womankind that the sick wife or mother is not allowed to see a male physician. Because of this cruel law many die, death often resulting from neglect.

Now comes the woman physician carrying before her the banner of Osteopathy. She tears aside the curtain, walks to the narrow cot, and with one pressure of the hand she cools the fevered brow of her fellow sufferer. Then with tender care and the skillful manipulation of this science, she brings the patient back to health and happiness, not with a constitution permanently weakened by strong medicine, or dependent upon the use of stimulants, but with increased strength in every vein, muscle and fiber, a healthy circulation of the blood.

In these benighted lands, among the thousands of perishing mothers and children, what a blessing will be the Woman Osteopath.—*Journal of Osteopathy.*

Osteopathy.

Osteopathy cannot be learned from books. It can only be learned by giving strict attention to the work of the instructor's hands. The student must be educated in anatomy and physiology and able to use his brains to account. He must beside

his primary education, acquire the practical knowledge, by work upon the human machine under the personal direction of the skilled operator. A witness of an osteopathic treatment would be no more able to do the work than he would to repair a watch after observing the watchmaker, or to send a telegram because he watched the operator send a message. It is very easy when you know how to relieve the cramps that double you up, to turn off the fires that produce fever, to drain out the blood that causes congestion, but you can only learn how to do this upon the living machine. Two watches are out of order, neither will run. You take them to the watchmaker, he opens one, touches a certain spot and the watch goes, and he says, "It is all right now." He opens the other and says, "This watch is out of order all over and will require a thorough overhauling. It will take a week to get it in order." So it is with Osteopathy. Only the student of the human body can tell the extent of damage existing, and while one patient may be cured in a treatment, a week or a month, another seemingly in no worse condition may require several months in which to affect a cure.—*Fargo Osteopath.*

Nashua, N. H.

The business of Nashua has increased during the past month, and it became necessary to secure permanent offices. We were fortunate in securing three suitable rooms in the New Odd Fellows Block, and we are now prepared to give patients the necessary attention.

Mrs. M. H. Moody, of Nashua, and one of our best operators, will have charge of the office; and patients can depend upon receiving the most careful attention.

BOSTON INSTITUTE OF OSTEOPATHY.

Portland, Me.

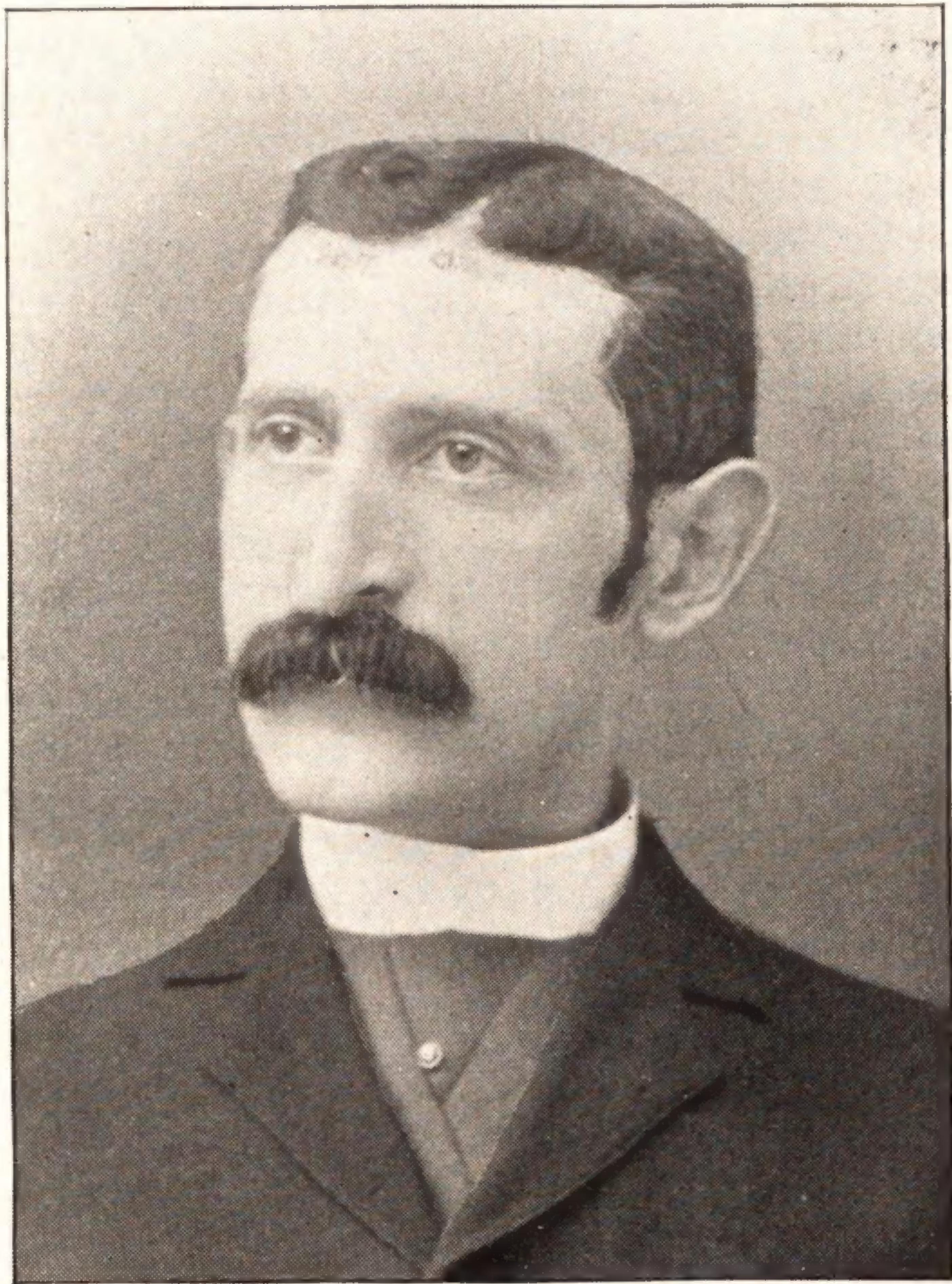
The Boston Institute is deeply concerned for the success of Osteopathy in New England, and is enthusiastic in announcing the accession to this field of a man of rare skill and character combined.

F. A. Clarke, D. O., a graduate of the Northern Institute of Osteopathy, will locate at Portland, and its people are herewith sincerely congratulated.

As a homeopathist of many years experience, he is highly honor-

ed by some of the best M. D.'s and prominent people in Boston. He is a man in whom we repose more confidence and esteem in both professional ability and high character, than any other that has entered the field.

He will soon accept the chair of Dietetics, Hygiene and Mental Therapeutics at the Boston Institute, and we gladly share with the busy life and talents that are to be devoted to the Osteopathic cause at Portland. His rooms are 43-44 Y. M. C. A. Building.



F. A. CLARKE, D. O.

Professor of Hygiene, Dietetics and Mental Therapeutics of the Boston Institute of Osteopathy.

The Boston Osteopath

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EDITOR BOSTON OSTEOPATH:

Your letter was quite a surprise to me and the perusal of it gave me pleasure. You have hit the nail on the head. The success of infinitesimal doses is a strong argument in favor of the mental sciences. Take this example: In as low a potency as the thirtieth decimal ($30 \times$) a chemist can find no trace of the medicine. Surely there is not much materialism in this! I believe in mental therapeutics as much as I believe in the efficacy of hot water to reduce inflammation and to assuage pain.

In my opinion Christian Science is simply mental therapeutics. Their metaphysics is false and not necessarily connected with their therapeutics. I know almost nothing about the Dewey system, and therefore would be pleased to learn the address of the publisher.

It is somewhat amusing and very confusing to read the conflicting views of the Ralston, Salisbury and Battle Creek Sanitarium people. One hardly knows what to believe and feels as though he must investigate for himself. There is truth probably in each and some error also. Each system succeeds so well with its disciples that one is almost compelled to think that it is a matter of mind only and that

if one has enough faith in a method of cure one will get well anyway.

We know that the body is made up of material elements in certain proportions and combinations, and that the machine runs according to laws; therefore it must receive, to keep it going normally, the same material of which it is composed. But we see every day examples of the effect of grief, anger, fright, hope, etc., on the bodily functions. It is mysterious but we can't deny it, and perhaps, I wish I knew, mental states are the chief factors in disease. Hypnotism, mind-reading, personal electricity, are new sciences, constantly being amplified, and should find a place in the curriculum of every up-to-date medical school. I am glad that you will give some attention to them.

It seems to me that there is going on in each one of us a struggle between the animal and the spiritual natures. When a man so appreciates and reverences his higher nature, which is the part of us that was created in the image of God, that he can bring every animal appetite under the control of his educated and noble will, when he refuses to think low or base thoughts, when he fulfills the two great commandments, loving and seeking for the good, the true and the beautiful, man will find that his body is his willing, though unconscious servant, but he will find himself a leader among men, by an influence all powerful and invincible. Error must stumble and fall before Truth. A serene mind tends to promote health, and in witness of this fact we can all call to mind many cases of disease of both mind and body caused by business or domestic troubles, by fear of calamity, etc. If we want a new humanity which shall be more Godlike and less animal, we must begin with the unborn. Every child has a right to be well born.

So many come into this world doomed to perverted minds and diseased bodies. We cannot overestimate the workings of heredity, or the influence of the maternal mind during gestation in determining the disposition and character of the new life. To insure a better humanity motherhood must be free, and nothing will go farther than this to inaugurate by the process of evolution the new age of which you speak, in which material things shall be held subservient to spirit which is eternal.

I am quite willing you should publish my other letter or any part of this which you may desire.

I am glad to see that you are so liberal to all schools of healing and I believe you will gain friends by taking such a course. You can lose nothing for Osteopathy is based on indisputable laws. I hope some time to see the workings of this method of treatment. I do not think it possible, at present any way, for me to study with you, though nothing could give me greater satisfaction, but I thank you for your kind and generous offer. I shall try to spread the knowledge of the science among my medical friends. I have fancied that, like massage, one can learn little except under competent instructors.

Wishing you unbounded success and thanking you for your kind interest, I remain,

Fraternally yours,

ADA VASSAR HARBOTTLE.

Nature as a Physician.

Southern Journal of Osteopathy.

There is probably no other branch of human knowledge about which the popular conception is so vague as the science of medicine. In theory people no longer look upon a physician as a man endowed with supernatural insight and power, but in fact they still regard

him in that light. They call him to attend a case, and expect to see him determine at a glance the nature of the disease, its cause, and its remedy. They confidently trust to him to prepare some mysterious compound that shall by magic work the desired transformation in the weak and ailing body. When he fails, they blame him; when he succeeds they extol him. All this is merely childish credulity. Man is powerless to effect a cure. He can no more change the tissue of the human body than he can add a cubit to his stature. Only nature cures. The utmost the wisest physician can do is to secure to his patients such physical conditions as favor nature's restorative processes.

It is to nature, then, that we must look for the boom of health. Her remedies are few and simple, but they are effectual. First of the agencies which she employs is the self-healing energy of the human body. By this wonderful provision she performs her surgical operations, now binding a bone in gristly splints and hastening new bone matter to the spot, or again casting out an irritating foreign body by suppuration, or encasing a non-irritating one in a tough membrane to render it harmless. By this same provision she sends the life-giving medicine to the blood, charged with oxygen, to any diseased or injured part, to tear down and burn waste matters, and replace them with strong, new tissues; and by the same provision she daily renews the cells of the brain, stimulating one faculty to perform the work of another impaired. In fact, she repairs and rejuvenates every part of the body, equalizing the physical forces and keeping alive the vital spark. To perform this superhuman work, nature has need of fundamental elements. First of these is proper food to supply fuel for the furnace

of the body, and to replenish the blood with the constituents of every organ.

Nature demands sleep. Only when the body is relaxed and the functions suspended can the work of repair actually proceed. Every one knows the importance of "nature's sweet restorer," but there are few who do not take liberties with this prescription of the wise old physician, and they marvel at their weakened nerves and failing strength, and the inroads of old age. Not less essential is exercise. It lights the fires that burn up the refuse of the body. Every contraction of a muscle breaks up tissue and sets free latent heat. Many an indolent hypochondriac acquires ill health and even superinduces disease by the mere lack of exercise to keep the fires of the body burning.

Water is another of nature's prescriptions which is not half appreciated by blind, heedless mankind. The ways in which it may be used to the advantage of general health are surprisingly many. Of itself, it is a tonic, charged with vital principles, and taken in large quantities it is invaluable in its effects in flushing the system. Its value in the bath is also too little understood. Not only is it necessary to the proper ventilation of the skin, but it is a wonderful sedative, and has power to allay fever and pain.

Sunshine is another indispensable element in nature's pharmacopœia. All vigor comes from the sun, and this is not more true in the vegetable than the animal world. It is a scientifically established fact that the influence of the sun's rays upon the nervous system is markedly beneficial. It also develops the red discs of the blood. Sunshine, is, moreover, the most successful foe of contagion, and many a substance that would undergo putrefaction in dark and damp places

will remain sweet and wholesome under the benign touch of the sun. A sun-bath is the only remedy needed in some disorders. The vital principles of nature's prescription, however, is air. There is no poison so insidious as vitiated air, and there is no tonic so invigorating as pure air. It sweeps into the lungs laden with the life-element, oxygen, and bears out, like a faithful scavenger, the impurities of the system. In many a family the health of the members is slowly but certainly undermined by air starvation, and the only cure for the variety of scrofulous affections developed is air, floods of sweet, pure, untainted air.

In addition to these external elements, nature requires a buoyant spirit. A sound mind is necessary to a sound body. These facts are mere axioms known to every school child. All mankind is familiar with them, and all mankind regards them. If we followed the dictates of nature with the same absolute confidence and religious faithfulness with which we follow the superficial prescriptions of frail mortals, the greater part of the ill health and disease in the world would be summarily cured.—Anon.

MACKINAC ISLAND, MICH.

The Fairy Isle of the Great Lakes.

Ostopathy will be represented at this delightful Summer Resort from June to Sept., 1898, by practitioners who are well known wherever Ostepathy is known, by reason of their long connection with the A. T. Still Infirmary and the American School of Osteopathy of Kirksville, Mo.

HENRY E. PATTERSON, D. O.

ALICE M. PATTERSON, D. O.

WILBUR L. SMITH, D. O.

Growing Pains.

PROF. E. H. PRATT, A. M., M. D., L. L. D.

(Part 2.)

(Continued from last month.)

* * * Pain is a war cry. It is the smoke of a battle. It is the din of a struggle. Two parties are contending instead of making friends with one another. Two forces are at variance and struggling for supremacy. It is evidently a survival of the fittest.

There may be, and often is, a struggle in a friendly sort of a way without pain; where pain is present the fight is to the death. One party must yield, or one force must retire, for the pain will continue until one of the contending parties triumphs.

This proposition is universal in its application. It is true of men and bodies of men, applicable alike to small organizations and large ones. The minute one of the contending forces yields to the other, that minute the battle is off and the pain will cease.

When a new idea that has healing ability seeks the recognition of the medical profession, its introduction and assimilation are perfectly painless and uneventful if it excites no opposition or adverse criticism; but if the question of its utility or worthiness is once seriously raised, the struggle begins at once and the severity of the pain is in exact proportion to the intensity of the contest.

In reality there is no reason why the initiation of a new idea into the medical profession should ever be painful, because truth cannot be strangled. It is mighty and will prevail. And if this fact be recognized, as it always should be, it becomes immediately apparent that opposition to its establishment is perfectly useless, and an early surrender will save all suffering.

* * *

Singularly enough, it is the valuable ideas, the genuine discoveries, the healing thoughts and measures, those possessed of unquestionable credentials and ample evidence of their worthiness to receive universal recognition, that seem ever destined to arouse antagonism on the part of the medical profession and elicit all the opposition of which it is capable. The truer the thought the harder the fight, and consequently the greater the agony. It is a useless struggle because a victory for the new thought is assured by its inherent truthfulness.

* * *

When the medical profession fights, it selects a worthy foeman, preferring the honor of defeat at the hands of a more powerful antagonist than a conquest over an ignominious foe. There is little credit in fighting error, for it would have died a natural death if unattacked. But the struggle with an invading truth is a battle royal, which so magnifies the importance of those who can engage it in combat that it seems to invite a struggle, notwithstanding the fact that its ultimate supremacy and recognition are in the nature of things inevitable.

* * *

Any new idea that is universally welcomed by the medical profession causes no disturbance, arouses no opposition or argument, and consequently excites no hostility, suffering or pain. The way for the medical profession, therefore, to escape growing pains is unquestionably to welcome all new ideas, good, bad or indifferent, leaving them to sink or swim, survive or perish, as their own inherent merits may dictate. True, this suggestion is contrary to all precedent and practice up to the present time. The medical profession has always been as jealous as it has been ignorant; has been as great an obstruc-

tionist to the progress of the world as it has been conceited and arrogant; has always been as inhospitable to all forms of growth as it has been selfish and worldly-minded. But a little later on it is bound to be kinder, more tolerant, more teachable, more hospitable, more unselfish. When this growth is fully accomplished, growing pains will cease, so far as their cause is due to the antagonism of the powers that be.

* * *

Generations upon generations, nay, centuries upon centuries, will undoubtedly come and go with their failures and triumphs, their pains and their pleasures, their bitterness and their tolerance, their animosity and their kindness, before the great professional man, whose babyhood was the cradle of the race, and whose grave will be its extermination, has fully realized the folly of contending with God, and surrendered its keeping to the dominion of whatever is true and good. In the mean time, as it grows it will suffer, because it will fight; it will have growing pains, because it will antagonize every process of evolution. It will contend for things as they are, and hence will suffer, for new truth will ever be seeking for physical expression, in spite of all opposition, until only truth and prosperity and universal and eternal love and happiness prevail.

* * *

Never will the profession of medicine, which is a larger growth than individuals, larger than cities, larger than nations even, set a better example for pure philanthropy and right living until the entire race, whose length of life is but co-extensive with that of the great universal profession of medicine, shall have adopted the Christian principles as laid down in the decalogues as genuine and fundamental laws of spiritual physiology,

obedience to which means health and happiness for large organizations as well as for small ones, and violations of which involve disease with its suffering and premature decay. As individuals, however, we need not wait for the regeneration of the entire profession. For ourselves, for whom alone we are responsible, we have no need to wait for the march of great events to guide us into the wholesome practice of right living.

* * *

If the time has really come when the representatives of one school will give fair consideration to the opinions and ideas of those of the other schools, it begins to look as though medical advancement is in a fair way to take on a more rapid growth than has been possible for it heretofore, and also, naturally, a less painful one. Men, cities, nations, professions grow more rapidly and by more natural development when teachable than when they are so conceited and obstinate that every new idea which is presented to them must be beaten into their heads in the face of bitter resistance. But the profession must not only become tolerant and appreciative of its own members but of the rest of the world as well. Many of the most valuable therapeutic measures have been born outside of the profession. And if the initiation of new thoughts which have been given birth to within the ranks of the profession has been severe, the introduction of helpful suggestions from the laity has been still more so, and much mischief and injustice have been done not only to the world at large but to the profession itself by the heartless and entirely uncalled for opposition which the medical profession has exhibited toward every step of progress which it has been invited by its own patrons to make.

The great change, therefore, which we have to suggest in the

attitude of the medical profession is, first, that all bitterness and jealousy and animosity must be exterminated from its members by the cultivation of the spirit of fraternity and mutual good will to the point of universal acceptance; and besides this, its conceit must be completely retired and its appreciation of truth based upon pure merit instead of being judged by its source of presentation. This change of attitude on the part of the profession will destroy opposition to true progress and mitigate materially the growing pains which hitherto have characterized its entire history.—*Journal of Osteopathy.*

Osteopathy.

It is a profound science, and an accomplished art, united and co-ordinated. The latest, most complete, scientific system of treatment yet devised under the modern rush of evolutionary growth. It has nothing in common with drugs or chemicals of any kind, and differs radically from all other methods of curing disease. It must not be confounded with Faith Cure, Mesmerism, Hypnotism, Magnetism, Mental, Divine or Christian Science, Massage or Swedish Movement. Osteopathy is based on the anatomical construction and physiological functions of the component parts of the human body. This system of treatment secures to the recipient, however weak or helpless, the greatest physical activity, and simultaneously securing complete rest to the entire nervous system. We look upon man as being the most wonderful mechanism of God's creation, perfect in his make-up, and as soon as any departure from the true physiological standard of health is found, the Osteopath rectifies it by a careful and scientific manipulation of the bones, muscles, arteries, and nerves of the body, thereby equalizing the life forces,

giving strength and mobility to the body, producing harmony and health when all other remedies fail.

Osteopathy is not an untried remedial agent, but has proven its right to be tested and investigated by the thousands of cures effected, many of a nature that baffled physicians of both schools, skilled in surgical and medical therapeutics.

The primary object in life is health and happiness. The medical profession has been promulgating doctrines for nearly three thousand years, presumably to teach the laws of health that mankind might be healthy and consequently happy. But why delve, spend time and energy trying to acquire knowledge of a doctrine which fails of its object, and fails because not founded on truth.

After centuries of experiment, trial and disappointment in the use of drugs as a means of curing disease, is it not about time to criticise drug practice and substitute whatever may prove more efficient and reliable? The young giant of Osteopathy comes forth in strength and sincerity, and lays claim to the honor of being a rational and efficient substitute for all the conflicting and jarring systems of therapeutics hitherto practiced.

HOPE IN OSTEOPATHY.

It sometimes happens that the inheritance of physical and mental weakness is so marked in the individual that health and strength are as much unnatural states as disease itself. Though the Osteopath may succeed in removing all obstructions to the flow of natural fluids, there is a birthright of imperfect organization to contend against which must be overcome. This is the chief cause why many diseases have been pronounced incurable by the medical profession.

Nature is not asleep, and she must respond to some extent at least. So no matter how serious the condition, there is always some

hope in Osteopathy. There may be no hope in anything else.

In many cases harmony of vital powers may be restored by some slight adjustment and the nervous system thus be pacified without further trouble. These are the cases which surprise the world and gratify the Osteopath. Such success gives the disciples of Osteopathy unbounded and enthusiastic faith.

No matter what the trouble, if the recuperative powers of nature exist, and the Osteopath stands by the case and does his duty, his success will be surprising.

Osteopathy brings about a cure by building up the parts; by so stimulating the circulation that nature brings every part to the performance of its functions and throws off all superfluous and poisonous matter. When the circulation is sluggish, inflammation results; and the waste tissue, which should be carried away by the blood, and exhaled through the lungs and skin, remains to clog and poison the system; the result is disease in one or more of the many forms which it assumes. Osteopathy cures by the well known law of nature, and if properly sustained, each organ will perform its functions naturally. It does it by toning up the system and stimulating the circulation so that the disorder, whatever particular form it may have taken, disappears.

Osteopathy really does not make the cure, but simply assists nature, who is the great physician after all. She it is who must repair every break and rebuild every tissue. All the skill of the world's wise men cannot mend the broken leg of a sparrow, cannot construct one cell of millions that make up the body, nor weave one square inch of the delicate fabric, the skin in which God has wrapped us. The best we can do is to bring our humble services to this great phy-

sician, and this is all we claim to do with Osteopathy.

ARE OUR CURES PERMANENT?

Osteopathy is not only scientific but philosophic. It is in harmony with truth, because permanent relief is had, and not a mere change of pathological condition, a suppression of symptoms and an aggravation of the trouble, as is invariably the case with drugs, which not only do not remove obstructing causes, but add insult to injury, and double the burden nature has to bear.

OSTEOPATHY'S CLAIMS.

Osteopathy is a healing without medicine, a drugless science. We claim to do all and more than medicine can. We can do with the fingers what has been done with the knife. We also claim that the greater number of diseases are occasioned by displacement of muscles or bones or some unnatural pressure upon a nerve or blood-vessel. When all obstructions are removed, and all the organs of the human machine are made to work without friction, nature is ready to step in and bring strength and health.

GYNECOLOGY AND OBSTETRICS.

Osteopathy is a boon to women afflicted with any special difficulty. It has proven itself superior to all other means of treating the special diseases of women, and in cases of childbirth greatly lessens the usual pains, and withal is truly physiological in its action.

OUR PATIENTS.

We have every facility for giving our patients scientific Osteopathic treatment. Patients from outside the city, upon application to the Secretary, will be assisted in securing a suitable location while under our care. Examinations free.

TREATMENT.

Although our journal has an extensive circulation, the greater portion of our patients come from the recommendation of those whom we have cured; and if you favor

us with your case, we will endeavor to treat you with such care, competence and honesty, that we may feel able to add your name to the list of cured, with the assurance that you will speak favorably of us to all who may be unfortunate enough to be sick.

THE STUDENT.

"The Osteopath is a student of forces, and has faith in the ability of the individual to right itself. He proposes to enlist the active and reactive powers of the system in the renovating process by bodily appeal. He seeks to arouse the vital energies of the system by physical demands on the body itself."

Prof. E. H. Pratt, A. M., M. D., LL. D., editor of *Journal of Official Surgery*, says of Osteopathy:

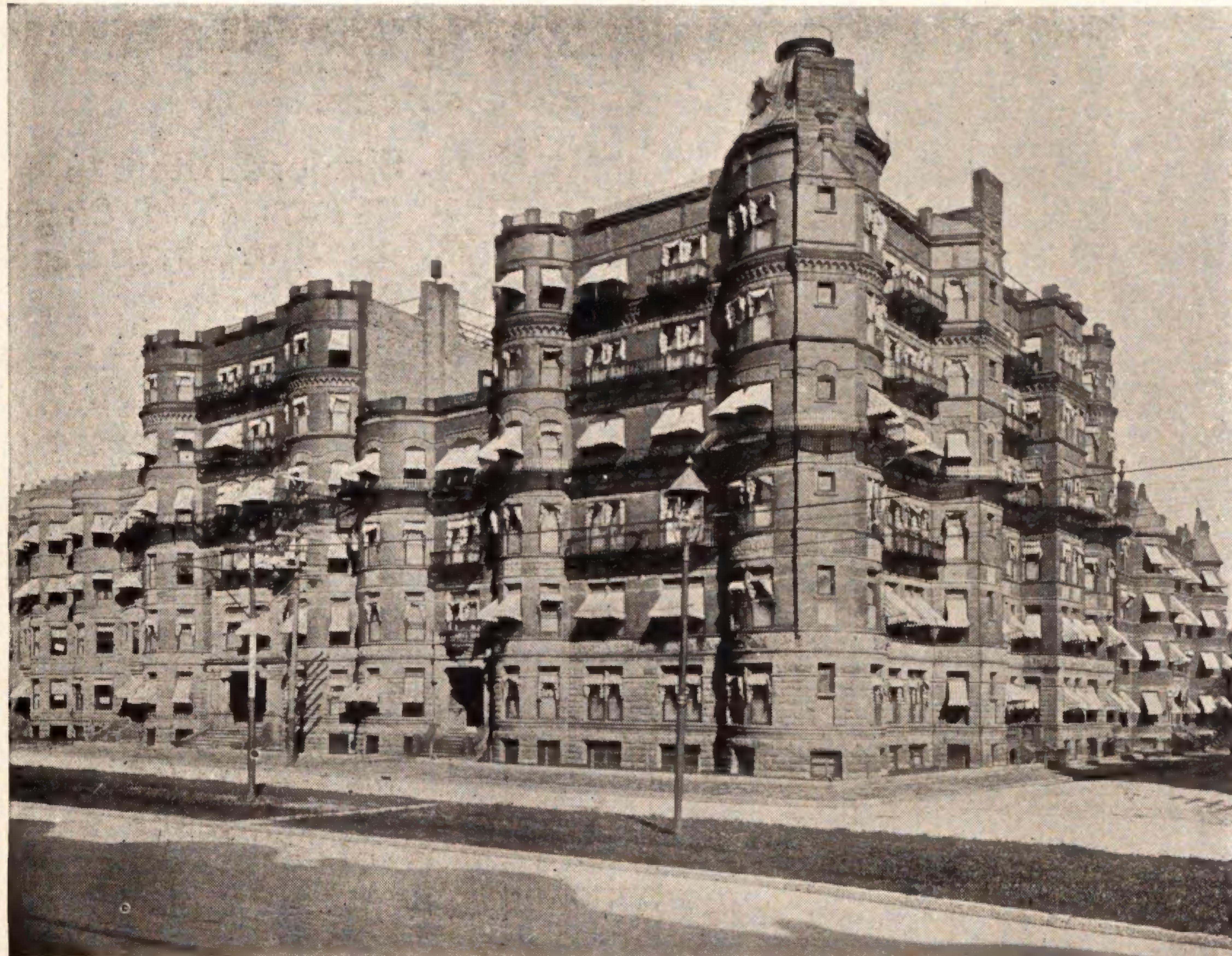
"Osteopathy makes no demand on the vitality of the patient, but rather increases it at every treatment.

"Osteopathy is not only a science based upon an accurate knowledge of regional anatomy, but an art as well, to acquire which requires an educated sense of touch, and a thorough knowledge of action and reaction of nerve force in the various forms of disease."—*The Osteopath*.

Bangor.

At the request of patients and friends, the Boston Institute opened an office at Bangor, Maine, the first of June, under the charge of Dr. Irmine Z. Gunsaul.

Dr. Gunsaul is a lady of rare skill and ability, always giving her patients pleasing and satisfactory results. Her success the past year is unexcelled, and justifies us in congratulating the people of Bangor upon securing such an able and competent Osteopathist.



THE HOME OF THE BOSTON INSTITUTE OF OSTEOPATHY,
176-178-180 HUNTINGTON AVENUE.

THE MAN WHO UNDERSTOOD MAN.

There was a man who understood music,
And, right at the very next door,
There was a man who understood science—
And neither knew anything more.
And next to him was a metaphysician
Of deep psychological lore
And next to him was a great theologian—
And neither knew anything more,
And all around these was a business crew,
Who attended to business—and that's all
they knew.

And it happened that the man who understood music
Was the dreariest kind of bore,
A bore to the man who understood science,
Who lived at the very next door.
And they both were bores to the metaphysician.
And both were incurably dreary;
And all of the three made the great theologian
Most unintermittently weary,
And the men all around them, the business crew,
With none of the four had the first thing to do.

For the musical man told the scientist man
All the musical lore that he knew;
And the scientist man did the musical man
With his scientist volleys pursue.
And every day did the great theologian
The metaphysician assail,
That he might disemboque in his palpitant ear—
His long metaphysical tale.
For every one reached for the other one's ear
All wanted to talk, and none wanted to hear.
And oft it happened the metaphysician
To the business people would rant
Of Spencer, Spinoza, Heraclitus, Plato,
Protagoras Schelling and Kant.
And the business men, while the metaphysician
Through his logical labyrinth glides,
Are thinking of dry goods and leather and lumber,
And hardware and horses and hides.
Each over-stretched intellect uttered his word—
And every one lectured and nobody heard.

But there was a man who understood man, sir,
And he never knew anything more,
They all poured their wisdom in showers upon him—
He begged they'd continue to pour.
“O, tell me of music, and tell me of science,
And deep metaphysical lore.”
And he'd sit and he'd listen in wondering silence,

And hungrily ask them for more.
And they made him the leader of all of their clan—
This wise ignoramus who understood man.

This wise ignoramus who understood man,
sir,
Seemed raptured, astounded and dazed;
At the width and the wealth of their wise erudition
He'd sit in deep wonder amazed!
And he gulped all the flood of their deep-flowing knowledge
In hungry voracity down;
So he came to the town where these other men lived,

And became the first man of the town.
And they thought him the deepest of all of their clan—
This wise ignoramus who understood man.

SAM-WALTER FOSS.

Editorial Notes.

Osteopathy is growing in favor in the East.

Early issues of THE BOSTON OSTEOPATH are exhausted.

The Boston Institute will celebrate its first anniversary July 1st.

If you want friends to read Osteopathic literature, send their address to the editor.

Every mail brings a request for Osteopathic reading matter. We are pleased to supply this demand.

Mr. J. A. Risley of Cherokee, Iowa, started for home on June 22nd, greatly benefited by his treatment.

The April class would be a credit to any institution. Will arrange for a class picture in the near future.

R. M. Buckmaster, D. O., of Moncton, N. B., has opened an office at St. Johns, N. B. We wish him success.

Mr. F. M. Slagle of Alton, Iowa, and his mother, Mrs. C. M. Slagle of Fairfield, Iowa, are taking treatment at the Institute.

Next month will appear a photogravure of F. H. Williams, Ph. D., Professor of Chemistry, Microscopy and Toxicology at the Boston Institute.

Over 100 patients per month have been treated at the Boston Institute during April, May and June. Present prospects are favorable for over 100 during July.

A very interesting letter from Mrs. Simons of San Francisco, announces the success of C. A. Burrows, D. O., a graduate of the Pacific School, located at 519 Eddy Street. The Doctor has a very enthusiastic friend in Mrs. Simons.